

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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ONCE more the workers in Christ's Mission have special cause to lift up their hearts and voices in thankfulness to Almighty God, and say, in gratitude, "Hitherto hath the Lord helped us." And as they look back over nearly thirty years of labor in a unique cause for which a unique combination of qualifications were needed they realize that the good hand of God has been upon them from the first day until the very hour when they went into the new building owned by the Mission—No. 331 West Fifty-seventh street, New York City. And as they look back over the way in which they have been led, they see that they have, indeed, with faith toward God and love toward man, been accompanied by the pillar of cloud by day, the pillar of fire by night, and the Angel of His Presence. As they cross the Jordan into the Promised Land of larger and more numerous opportunities, they are confident the future will be a continuation of the past. But they also realize that in the achievements of the past they have been simply the instruments in the hand of God in granting the prayers of hundreds of His believing

people that have ascended from every State and Territory of this Union, from the isles of the sea and from practically every country on earth. As it was the faith of the *friends* of the man sick of the palsy that brought about his healing by our Lord, so to the believing prayers of the friends of Christ's Mission must be attributed the salvation of hundreds and the enlightenment of thousands through the agencies of this evangelical work, as well as the blessing of God upon the printed pages whose line has indeed gone out unto all the earth. But the blessings of the past will only avail for the future as furnishing a solid vantage ground from which to make fresh advances and to do more faithful, and zealous, and effectual service for the evangelization of Roman Catholics and the enlightenment of Protestants as to the true principles and aims of the Roman Catholic Church. So, forgetting the things that are behind, let us all press forward to do better work for our day and generation and for posterity, than any we have yet performed, and a great deal more of it. Now is the acceptable time.

A Cordial Welcome to All.

The Letter to Cardinal Gibbons in this issue appropriately refers to the new Christ's Mission and its permanent location in a most central part of New York City. It may be that if the Cardinal should visit the Church of the Paulist Fathers he would look in upon us at Christ's Mission and see what we are doing. He can learn in part from the "Letter" this month what the work of the Mission is; but if he should call upon us—and he would be heartily welcome—he could see that the scope of the Mission embraces all helpfulness to all men of good will, as becomes its name, and that each worker strives to fulfil the poet's desire:

"If I can live
To make some pale face brighter, and
to give
A second lustre to some tear-dimmed
eye,
Or e'en impart
One throb of comfort to an aching
heart,
Or cheer some wayworn soul in pass-
ing by.

"If I can lend
A strong hand to the fallen, or defend
The right against a single envious
strain,
My life, though bare
Perhaps of much that seemeth dear and
fair
To us on earth, will not have been in
vain."

But if the Cardinal should be too busy to call at Christ's Mission, we are confident many of the priests will come there, and the people, too, and all shall be welcomed and helped to the knowledge of the truth as it is in Jesus, and to a better and happier life.

And the friends of the Mission will be welcomed, for it is their creation and it is doing their work. There is not a stone or brick in the building but represents the affection, good will, and helpfulness of some friends; and, above all, the prayers of many. So let those friends from far and near come to the Mission as to their own house. As a work of faith and labor of love they will be at home there.

A New "Door of Utterance."

The Apostle Paul, in his epistle to the Colossians, asks them to continue in prayer and to watch in the same with thanksgiving that God would open for him a door of utterance, to speak the mystery of Christ; and this seems a good time to repeat the request to all the friends of Christ's Mission and its work. The door of an infinitely larger opportunity stands open before us, and the sphere into which it leads is so much wider than any that has yet been presented that a greatly increased measure of the Divine grace, wisdom, and power will be needed in order to take advantage of it to declare "the mystery of Christ"—in this case, the Gospel of the grace of God—to the greatly increased number of those who will give heed to the truth proclaimed in the new building. And while we believe that God has placed Christ's Mission in its present location, and that He is abundantly able to endow the workers with every needed power to accomplish the purposes, yet the necessity for earnest, believing prayer, on the part of all His people who desire the success of the Mission was never more thoroughly realized. And those who pray that the means used

for the proclamation of the Gospel by voice and pen may be owned of God in the salvation of thousands of souls, shall, in watering others, be watered themselves in this life; and they that turn many to righteousness shall shine as stars in the firmament forever and ever. Paul wanted the Philippian Christians to pray that he should make the Gospel manifest "as he ought to speak," and the aim of Christ's Mission in this new location, as in the past, is to declare the truth as it "ought to be" proclaimed. The Gospel remains the same as ever, and all who can be reached will be told that all men can be saved who come to the Father through Jesus Christ, the one Mediator between God and men, that salvation is by faith in the sacrifice of Christ and not "by works of the law," or empty ceremonies performed either by the sinner or any priest; and that God has provided for all men salvation from the dominion of sin in this life, as well as an eternity of joy in the Father's house in the world to come. Let us all unite in prayer that Christ's Mission may, from its new vantage ground, proclaim the old Gospel in the new place as it "ought to speak."

The Pope Dragooning His Own People.

The Scriptures tell us that if any man shall do the will of God, he shall know of the doctrine that shall enable him to fulfil the Divine purposes concerning him. Of course, what the Pope means by "modernism" in his recent official utterances includes all evangelical truth, and everything that would emancipate the members of his Church from the yoke of Rome and confer upon them the liberty of the children of God. But all those who live in communion with God can look

upon all outbreaks of "modernism"—of the bad as well as of the good—with equanimity, as long as they have the consciousness, derived from His word, that they are accepted of Him. Included in the "modernism" against which Pius X contends, however, is the Gospel of the grace of God, that sets free from sin without priestly absolution. He has, in fact—and none the less in fact because in ignorance—launched the thunders of the Vatican, not merely against the best minds and the clearest intellects in his own Church, but against God; and war against the Almighty can have, sooner or later, but one termination. From this point of view the gratitude of all lovers of the Gospel is due to the Pontiff who has done so much during the last four years to destroy the power and influence of the Papacy, first among nations and then among men.

A Wolf in Sheep's Clothing.

In these days, when the Papacy finds that the disintegration of the Roman Church is proceeding with great rapidity, the Pope is trying to make friends of Asiatic pagans, European Protestants and American politicians; and a clever French abbé, Felix Klein, has come to this country to try and persuade evangelical Christians that with "The Common Creed of Christendom" they can all come under the Pope's umbrella. The abbé is, like many Roman emissaries, an artist in the use of words, and he says so many things that are true in themselves, but misleading in the impression he wishes to produce, that several pinches of salt should be taken with his utterances. For example, on July 22, speaking at the University

of Chicago, he said: "We have the same Holy Scriptures, and our moral system, our ethics is equally based on the Decalogue and the Gospel." It will be enough to say here that the whole system of Catholic morals is in direct contravention of both the Law and the Gospel as contained in the Bible. Again, he said: "All our dogmas lead up to the one single affirmation and the one immense phenomenon of which they are separately only phases or aspects. This phenomenon consists in the participation of the world with the life of God."

Abbé Klein would find it somewhat difficult to establish the connection between the dogmas of the Immaculate Conception and the Papal Infallibility with "the participation of the world with the life of God."

Work in the Philippines.

The recent session of the Philippine Conference of the Methodist Episcopal Church, held in Manila, reported twelve missionaries and twenty-one Filipinos members of the Conference. There were also forty-four local preachers and 350 exhorters, eighty-eight churches and chapels and 266 other preaching places. During the year 1906-7, 1,774 adults and 554 children were baptized, and the total membership, including probationers, is over 20,000. In Manila the denomination has nineteen churches and chapels and twenty other preaching places. "The pastor of one church is Rev. Nicolas Zamora, a native, who reports over seven hundred members. He preaches in a theater, while his church, the 'Knox Memorial

Church,' is being erected. The corner-stone of the new church was laid March 8, 1907, and when completed will be the most spacious Filipino church in Manila." There is also in Manila a church for English-speaking people. It is built of stone, well furnished, and seats 275 persons. The mission in the Philippines was only commenced in 1899.

The Inquisition Quibble.

Stephenson Browne, writing in the *New York Times* about the Inquisition, as referred to in Howell's "Letters," tries to make a point in favor of Rome, of the quibble that the atrocities referred to were perpetuated by the hands of individual laymen. He quotes as follows:

When the ecclesiastic inquisitors have pronounced the anathema against the accused, they transmit him to the secular Judges to receive the sentence of death, for churchmen must not have their hands imbrued in blood.

It is perhaps charitable to attribute to ignorance this comment:

The last ten words evince knowledge which, if generally diffused, would have prevented the writing of uncounted hair-raising passages in British and American fiction, to say nothing of sermons.

As the secular Judges were all under the control of sovereigns who were merely the tools of the Papacy, this quibble may be set down in the same class as that by virtue of which bishops who took personal part in battles were armed with maces instead of swords, because, although ecclesiastical law forbade the shedding of blood by episcopal hands, it was silent upon the dashing out of brains.

Italians Cannot Be Duped.

The Roman hierarchy in this country has had considerable success in inveigling Irish and German Catholics into federated "Societies" to be manipulated by themselves for political purposes. Indeed, they have been so pleased with their achievements in getting men of those nationalities under their thumbs, that the "men higher up" in the Roman Church in this city thought it would be well to get the Italians also into line. Accordingly the call for a meeting of the citizens of that nationality at the Cooper Union, on Sunday afternoon, September 29, ostensibly to protest against the anti-clerical movement in Italy, was sent out to all the Italian churches in this city. At the appointed time Monsignor Lavelle, Mooney, Kearney and Murphy, accompanied by fifty-five more priests, took their seats on the platform.

An Italian lawyer, named Ullo, opened the meeting by stating its object, but he had said only a few words when (to quote the report in the *New York Tribune*, September 30) a number of Italians jumped up and yelled "You're a liar!" and used other vigorous language. Others shouted in stentorian Italian, "To hell with the Pope!" and others, "Down with the Pope!" One man shouted, "You can't start this meeting while one of us is left." The scene that followed is thus described by the *Tribune*:

Every one in the hall was soon on his feet, and it was almost impossible for the policemen to reach the disturbers.

As fast as the policemen would get one row of the rioters back in their seats another crowd would

jump up and hurl imprecations at the speakers and all they represented. In the press several women fainted and were trampled on. The real fighting was confined to one side of the hall, but the disorders extended throughout.

With the arrival of Captain Short and the reserves the police resorted to harsher measures, as it was evident there was imminent danger of bloodshed. From the platform came every sort of appeal from the clergymen to their parishioners to be calm, but the warm Southern blood was at fever heat, and the appeals could not be heard beyond the first row of seats.

With a determined rush, Captain Short led his men into the right side of the hall and tore the fighting Italians apart, hurling them over seats to other policemen, who shoved the most turbulent of the disturbers into a room and kept them there until order had been restored. They cleared that entire side of the hall and drove the fighters out into the street, where they found plenty of sympathizers. For fully twenty-five minutes the battle raged before the policemen got the upper hand.

Nine men were arrested and fined \$3 each. The magistrate told them that if they wanted to protest against the Pope they should hire a hall for themselves; and that if they did not like the Pope they ought to go back where they came from and tell him so.

It is only a few days ago that the Italian Government surrounded the Vatican with soldiers and kept every other regiment in Rome under arms all day for fear the brothers of these men should "tell him so" in a violent attack upon the Papal palace.

The Rev. Joseph Giardina, who was converted in Christ's Mission in 1906 and is now a Presbyterian pastor in New Jersey, said, in one of his addresses in the Mission chapel, that

the Irish ecclesiastics in this city did not like the Italians because they could not fool them as they did their own countrymen, and because Italians had destroyed the temporal power of the Pope. The Italian Catholics of this city evidently reciprocate the hostile feelings of the Irish-American clergy, and have no intention of placing themselves under their domination.

The Pope is well aware of the feelings entertained towards him and his Church by the people who know by experience more about the Papal system than any others on earth, for he has postponed indefinitely the removal of the body of Leo XIII from St. Peter's, and, according to the Rome correspondent of the *New York Sun*, he recently said:

When I left Venice for the last time I promised my good people there that I would go back to them alive or dead. I have broken half the promise already, but intend to fulfil the other half and arrange for my burial there. I am afraid, however, that I shall have to break the promise altogether, as since it is so difficult to remove the body of a Pope from one church to another in Rome it will be impossible to remove one from one extremity of Italy to the other.

The Pope Above the State.

A special dispatch to the *New York Sun*, from London, dated September 7, said:

The controversy over the marriage laws which was started by the passage of the deceased wife's sister act has received a sensational impetus through an announcement from the See of Rome imposing greater severity of the marriage law upon Catholics. It is published officially in the *Tablet*.

Hitherto when a Catholic was married in a Protestant church the

Roman Catholic church held that the marriage was sinful and sacrilegious, but it recognized it as valid and binding and acknowledged that the parties were truly man and wife. The new decree, however, says:

"After Easter next such marriages in Protestant churches or in registry offices will be for Catholics not only sinful but invalid, and persons contracting them will have merely gone through an empty ceremony and are no more man and wife after than before."

Marriages "in registry offices" in Great Britain correspond to civil marriages here, and as the Papacy claims as much supremacy—even if only "spiritual"—over the Government of the United States and over all the governments of the individual States as ever it did over that of Spain in the days of Charles V, or that of England, when the then Pope excommunicated Queen Elizabeth, released her people from their allegiance, and gave her dominions to Philip II of Spain—if he could take them—this insolent edict will apply to all American Catholics who wish to marry Protestants, and who, in obeying it, assert their support of the temporal power of the Pope and their acknowledgment of his claim to supremacy over the duly constituted authorities of this country.

From *New York*:—I am sure you are doing a great and grand work among the Roman Catholics. It seems to me as great a work as that being done in heathen lands. The Catholic people already believe in God and, in a certain way, in Christ, and it appears to me much harder to reach men who believe in God in a general way than to reach those "who know no God."

T. G. W.

THE ANTI-CLERICAL MOVEMENT IN ITALY.

BY REV. ALEX. ROBERTSON, D.D., VENICE.

NOT since 1870, when the Pope was, with enthusiastic unanimity, voted out of his throne by his own subjects, and Cardinal Antonelli had to send in hot haste to King Victor Emanuel's military staff to beg for Italian soldiers to preserve Pope and cardinal and priest from the vengeance of an infuriated populace, has such a wave of indignation against the Roman Catholic Church—its priests and its institutions—swept over Italy. Every day the newspapers report instances of disrespect shown to priests, even of outrages committed against them, and of attempts to burn clerical schools and institutions.

The *Adriatico* for Saturday, August 16, has an article headed in large black type: "The Vatican in the Face of Italy. The Secretary of the Pope, Cardinal Merry del Val, Hissed." Then follow particulars of how the Cardinal went in his carriage from Castel Gandolfo to visit the Scottish College at Marino. Knowing the hostility of the people, he asked for police protection, which was granted him. He reached the college apparently without molestation, but the people awaited his return. The moment he entered his carriage he was vigorously hissed, and sticks flourished in the air against him to the cry, "*Abasso il Vaticano!*" (Down with the Vatican). The police dispersed the crowd. However, the people knew he had to pass in front of the Municipal Offices, and there they ranged themselves in two long files, standing perfectly quiet and orderly, till

he came, when they hissed him again, heaping upon him and the Pope and the Papal Church all kinds of insults. Such scenes are of daily occurrence. Even boys of thirteen have been taken into custody for stoning priests and monsignors of the Church; girls, too, cannot refrain from expressing their loathing of these men when they pass them.

But now the reader asks, "What has caused this? What has brought it about?" I will tell you in a few words. Facts have come to light of unspeakable immoralities committed by priests and sisters in clerical institutions. Throughout the whole land these institutions have been

DISCOVERED TO BE PLAGUE SPOTS, centers of corruption; priests and sisters, in charge of infants and of boys and girls for their education, have been deliberately and systematically corrupting them, practising in their midst, and with them, revolting mysterious orgies, such as, we believe, once took place in the Cities of the Plain, and to which the Apostle Paul makes reference in the first chapter of the Epistle to the Romans. These things first came to light in Milan, then in Brescia, then in Venice, then in Florence, then in Rome and Naples; and finally they have been discovered in almost every place where the Church of Rome has its institutions. As soon as it was ascertained that they existed in Milan, the Government ordered a thorough investigation to be made of the state of matters in all clerical institutions, and

these scandalous reports are the result.

Now, you may ask what kind of institutions are they? They are those very institutions to which Protestant fathers and mothers in England and in Scotland are so fond of sending their daughters to learn foreign languages and finish their education. As is well known, education in Italy is national, secular, compulsory, and lay. No priest, no sister, no monk, no nun, finds a place as teacher in any of the national schools in the land. Italy knows the danger, the peril, of permitting such to come into contact with the youth of the land.

But the national schools only touch the lives of children between their sixth or seventh and their twelfth or thirteenth year. Before that age and after that age the compulsory school-attendance law does not affect them. The Church of Rome, taking advantage of this, has opened all over Italy schools for infants, and colleges and high schools for young men and young women. It is in these infant schools and in these clerical colleges and high schools that these immoralities have taken place. They were discovered to be dens of vice. The Government of Italy has not only ordered all these institutions to be inspected, but it is shutting them up right and left; and in not a few cases their priest-professors and their sister-teachers are awaiting in prison their trials for unnatural crimes. The Government has been implored by the clericals to check the people in their anti-clerical demonstration. It refuses to do anything of the kind. It declares

its intention to punish all personal abuse of priests and nuns, all attempts to destroy property, but it

COMMENDS THE SPIRIT OF INDIGNATION

which the people are showing against such scandals. Here are the words of the Government: "The Minister of Internal Affairs (the Home Secretary) has issued instructions that the anti-clerical demonstrations be conducted orderly, and that all acts of hostility directed against priests, monks, and nuns be put down. Every serious and worthy anti-clerical demonstration is permitted, but any tumultuous display of hostility to individuals cannot be tolerated, as they only compromise that most noble cause of morality and of liberty on behalf of which the people of Italy are rousing themselves at the present time."

What a lesson for England! When will our Government order an inspection of all Roman Catholic institutions? When will our Government call anti-clericalism "a noble movement on behalf of morality and of liberty?" Why should we conclude, as doubtless many do, that such immoralities are peculiar to *Italian* Roman Catholic institutions? They are the fruit of the unnatural life which priests and monks and nuns are forced to lead. When I was on the Riviera some years ago, a priest was sent into penal servitude for committing just such crimes as these that have now come to light. He was an Englishman. These crimes have nothing to do with the nationality of their perpetrators; they are the outcome of a

system of life that characterizes the Roman Catholic Church, which nourishes and makes to flourish the natural corruption of the human heart till it brings forth these awful fruits of unrighteousness.

A WARNING TO PARENTS.

I have referred in this paper to the fact that Christian Protestant parents are prone to send their children abroad to Roman Catholic institutions for their education, and I close by again drawing attention to this matter. In face of the revelations now being made in Italy, they should see that by so doing they incur a fearful responsibility and run a dreadful risk. Personally, I do not believe in any education imparted by Roman Catholics, and would sooner have children in whom I am interested grow up in total ignorance than send them to the best Roman Catholic institution on the face of the earth. Besides, as everybody knows, or ought to know, the best education possible is within the reach of all in lay schools and lay colleges at home or abroad.

I know that one reason why Protestant parents send their children to Roman Catholic institutions is that education in such places is cheap. Is it? I think it is dear at any price, when one considers the risk that is run of moral pollution and deterioration. The Italians know this, and therefore often prefer to have Protestant teachers for their children, or to send them to Protestant schools. And now that clerical institutions are so discredited, the people are being asked to subscribe for the building of higher class schools and colleges, to be conducted by lay teachers, to take

their place, and already the appeal is being liberally responded to. Italian parents, at least, will no longer run the moral peril incurred by sending their children to Roman Catholic institutions, taught by priests, monks, and nuns. Again I say, what a reproof to England and to English Protestant parents! May they seriously lay it to heart. —*London Christian.*

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Dr. Robertson's warnings apply to America as well as to England to beware of the influence of Roman Catholic priests, monks and nuns in the education of the young. Intelligent and well-to-do Catholic families do not send their children to Roman Catholic institutions. Protestants who patronize convent schools commit a grievous wrong against their children. We have frequently referred to this subject, and shall do so again.

Separation Law in Algeria.

On September 30 the French Government issued an administrative decree providing for the separation of Church and State in Algeria from January 1, 1908. The decree follows closely the terms of the French law on the subject, but allows more latitude in its application. If cultural associations are formed, the Catholics can retain their church property, and their clergy will enjoy the benefits of pensions, and so on, just as they could have done in France. No doubt, however, is felt but that the Vatican will forbid the acceptance of the decree by the Catholics in Algeria as it did in the case of Catholics in France.

"THE NEW REFORMATION."

THE Rev. John A. Bain, M.A., is one of the best living authorities on present day conditions among the Roman Catholic peoples of Europe, and anything from his pen cannot fail to be both valuable and interesting.

"The New Reformation" gives accounts of movements within the pale of the Roman Catholic Church so numerous, so diverse in character, so varied in forms of manifestation, but all so spontaneous and so vigorous that to them, collectively, the author gives the title of the volume. The title page bears the date 1906, and when one reads the Pope's latest fulminations against "modern errors" and "modernism" in the light of Dr. Bain's statements, the Pontiff assumes the character of a Mrs. Partington trying to sweep back with a broom the waves of a rapidly rising ocean. Nor can the reader escape the conviction that the beginning of the end of the Papal system—as at present constituted, certainly—is nigh at hand.

The chief grounds for thankfulness in perusing this book are that the people seeking freedom are doing so independently of any influence brought to bear directly upon them from without; and that the efforts made are being carried on chiefly by men who are still within the Roman Church. These facts should give great encouragement to those who think the Roman hierarchy, that "masterpiece of Satan," to be so securely intrenched that nothing can prevail against it.

One of the chapters likely to interest many persons who try to see

good in everything and everybody is that which inquires, "Can the Church of Rome be Reformed?" Among other Catholic writers referred to is the late Dr. Herman Schell, then Professor of Apologetics and of the Science of Comparative Religion in the University of Wurzburg, in Bavaria. His book, "Catholicism the Principle of Progress," was written to controvert Protestants, but also to show his fellow Catholics what they must do if they are to fulfil their duty in the uplifting of the nations. In it he mentions the nine causes named by Cardinal Manning as hindering the spread of Romanism in England: the want of scientific and civil education on the part of the clergy; the shallowness of their preaching; the suppression of the use of the Bible; absence of practical philanthropy in the Church; sacramentalism; officialism; controversy; emphasizing points of difference; and the Jesuits. For these weaknesses Professor Schell suggests four remedies: The appreciation of the Catholic laity that is required by the ideal of the universal priesthood; the freer development of theological science; the endeavor on the part of Catholics to take foremost places in science, culture and political life; and greater co-operation in national development. Dr. Bain, dealing with these remedies, one by one, shows that each of them is impracticable. For example, he says, with regard to the last one:

The Bull *Unam Sanctam*, promulgated in the year 1302, is still the law of the Roman Church, and it asserts in the most uncompromising terms the absolute power of the

Pope over all earthly rulers, and his power to set aside all their acts and enactments. So long as this remains, Romanism and nationalism are inherently irreconcilable. And when the Bull *Unam Sanctam* is repudiated, Romanism as we have known it for the last eight hundred years will have to be repudiated too.

Conditions in a number of European countries are described and the chapters relating to Catholicism in this country are instructive, much of the information being frankly acknowledged to have been taken from the volumes of THE CONVERTED CATHOLIC.

Dr. Bain writes thus of the work of Christ's Mission and its founder and director:

An encouraging feature of the movement from Rome in America is the large number of priests who have seceded and are now engaged in Christian work in connection with some of the Protestant churches. Hundreds of priests have taken this step. This department of the movement will always be specially associated with the name of the Rev. James A. O'Connor. Mr. O'Connor was born in Ireland, and was educated in that country, in France and in America. He was a devout Roman Catholic, observing scrupulously all the ordinances of his Church. He was ordained a priest in Chicago, and his eyes were soon opened to the unreality, the hideousness of the priestly life. "Throw that thing under the seat of the buggy," said an older priest to him one day, as they were driving to a sick call. The "thing" was the "Blessed Sacrament"—the body and blood, soul and divinity of Jesus Christ in the form of a wafer, the viaticum, which they were carrying to a dying person. Insincerity, duplicity, treachery, greed, he found to be characteristics of the priesthood, not to speak of the

grosser vices, yet he continued in the priesthood for eight years, honestly striving to be a good priest and a good man, and zealously administering the sacraments to the people. But he saw that neither he nor his people obtained grace or spiritual life in this way. This set him to asking questions which he found it hard to answer. Why were Protestants in general so superior to the Roman Catholics? Why were the Protestant nations so far ahead of the Roman Catholic countries in all that ennoble the human race? Why did God not give grace and virtue with the sacraments which the people received so devoutly? Why did not he himself have any realizing sense of union with God when he confessed his sins and repented and fulfilled all the duties of the priesthood? Such questions, and many others, were pronounced by his spiritual directors to be temptations of Satan, and he must suppress them. But this he could not believe. Receiving no comfort or light from the Church and its sacraments, he abandoned his priesthood and began to study medicine. During a summer vacation in 1879 he learned for the first time that God loved him, sinner as he was, that He gave His Son to be his Saviour, and that this Saviour was calling him to come to Him for forgiveness and peace. He resolved he would give his life to the work of telling this to the Catholics and all others whom he could reach by voice or pen. He founded a mission to Roman Catholics, to which he has given the name Christ's Mission, and which now [1907—Ed.] has its center in 331 West Fifty-seventh street, New York. In that city for upwards of twenty-seven years, he has carried on the most successful mission work, and it is also a home for priests who are dissatisfied with their Church and are seeking light and freedom. Over one hundred such have been received by him

into the Protestant Church, and a larger number have been in contact with him and his work. Here, too, he issues his monthly Magazine, *THE CONVERTED CATHOLIC*, which has a widespread influence among Catholics in America.

We hope this book will have as large a circulation in this country as it has had in Great Britain. Dr. Bain is pastor of the Presbyterian Church in Westport, Ireland. His command of the European languages has enabled him to observe the religious conditions in Germany, France and Italy at first hand. Especially is he an authority on the "Los von Rom" movement in Germany and central Europe.

Protestantism in Germany.

At the congress of religious liberals in Boston last month, Dr. Martin Rade of the University of Marburg, Prussia, professor of the history of religion and systematic theology, and editor of *Die Christliche Welt* (*The Christian World*) in the course of his address at the session on September 24, said he was no friend of such congresses as included all types of religion, but he hoped to learn something from that congress. Referring to present religious conditions in Germany, the learned professor said:

And then the Lutheran Reformation must be understood. It is Luther who formed the German type of religion. "This Luther, however, was at all times a good Trinitarian. All rationalism, intellectualism, skepticism, was foreign to him. In religious matters he was a thoroughly conservative nature. Yet this same Luther discovered the freedom of the conscience, the freedom of personal conviction from every human authority. "God wants no one to

serve him under compulsion!" he cried. "I say it again, God wants no one to serve him under compulsion! I say it for the third time, I say it a hundred thousand times, 'God wants no one to serve him under compulsion!'" This religious 'liberalism' of Luther's led to the break with that Roman creation, the One Holy and Catholic Church, with the tyranny of its canon law, and of its visible head, the Pope. Both features of Luther's piety, his conservatism, with its faithful allegiance to that which came down from the ancient past, and his liberalism, with its rejection of every tyranny in matters of personal faith, still constitute to-day the religion of our Protestant people.

The one thing in which established churches in Germany agree is antipathy to the Roman Church; even the unchurched elements in Protestant Germany are set in motion as soon as the cry is raised against Rome. At the present moment in national politics the predominance of the Catholic party, the Center, which has depressed the domestic situation for a number of years, has been brought to an end in the Reichstag, and thereby throughout the whole German empire. The only states now more or less under the parliamentary domination of the Center are Bavaria and Alsace-Lorraine. In these alone are the Protestant bodies at all hampered. It cannot be said that the people in general have fallen away from the Church. The social democrats, who in January cast over 3,000,000 votes in the Reichstag election, are hostile to the Church, but they are not all hostile to religion, and there are some still in allegiance to the Church!

Professor Rade declared, that while there was much—too much—liberalism in thought in the universities, the German people were conservative and sound in the faith.

Religion in France.

At another session of the liberal congress in Boston, Dr. Jean Reville, Professor of the History of Religions in the College of France, had this to say concerning the present religious situation in that country:

After nearly two years' trial, the law has really been applied in a thoroughly liberal manner. In general it has not anywhere throughout the whole country raised such disturbances as its antagonists prophesied.

The masses in France are indifferent to all these matters, but they forsake more and more the Catholic faith. All that the people desire is to attend mass, to be christened, married, and buried at church. They no longer believe the doctrines, but they love the ceremonies.

Some men of great sense think that a reaction will ensue from the exaggeration of this Papal absolutism. They hope to see man, better instructed as to the true welfare of the Church, take in hand a reform of Catholicism. They hope for a real Catholic regeneration, both democratic and scientific, wherein old dogmas shall be left to sleep in peace and all energies shall be consecrated to the social and moral work. But in real religion there is actually not enough real faith in the masses of the people for them to uphold a reform.

Two alternatives seem to me possible. Either the existing reactionist movement of the Catholic Church will go on, and public life in France will for a long time be dominated by the strife between Clericals and more or less Socialist radicals, or else the Catholic Church of France will seek to regain on the social ground the situation it is losing every day more on the religious ground. A Catholic Socialism will grow up, and public life will be dominated by the strife between Catholic Socialism and anti-Catholic Socialism, which in a country like France will necessarily be an unreligious Socialism.

The Gospel pure and undefiled, the plain, direct preaching of a message from God to man, is the need of France to-day. Rome has destroyed the faith of the people. May Protestant Christians see the "open door" in France to-day!

As it is frequently asserted by the foes of the French Government that it is hostile to religion and desires to stamp it out, the following paragraphs from a special cable to the *Washington Star*, from Paris, dated September 14, will be read with interest:

The churches are open, and the priests are permitted to say mass, but it is entirely on sufferance. At any moment the government could close the churches, and there is little doubt they would if they were not afraid to rouse the French people by such an extreme step to open revolt.

They have offered to lease them to the bishops, but on the understanding that the latter should keep them in order. Now, as under the concordat, the minister of public worship was bound to keep them in proper order and repair, but failed for the past twenty-five years to do so, the amount of money necessary to effect repairs on the huge churches of Paris, such as St. Sulpice, Notre Dame, and the Madeleine, and on the cathedrals of other towns, and to keep them fit for public service in the future, would be entirely beyond the means of the church of France. They are government property, and the bishops will not lease them unless they are put and kept in repair.

Of course none of these things could be so, had Cardinal Gibbons accurately stated the case last winter in his public denunciation of the French Government to the American people.

Pius X on "Modernism."

It is doubtful if any predecessor of the present Pope ever caused so much rejoicing among those who desire the destruction of the Papal power in the world as Pius X. The satisfaction with which such persons had read his encyclical of July directed against the most intelligent members of his own Church in all lands has been greatly increased by one that followed on September 16, of which seven provisions are stated to be: The teaching of philosophy, positive theology, etc., is to be carried on in the church schools and universities, but in a Catholic spirit; modernists are to be removed from professorships and the direction of educational institutions; the clergy and faithful are not to be allowed to read modernist publications; a committee of censorship is to be established in every diocese to pass upon the publications which the clergy and faithful shall be permitted to read; the Encyclical of the late Pope Leo XIII, prohibiting the clergy from assuming the direction of publications without their bishop's permission, and providing for supervision of the work of ecclesiastical writers, is confirmed; ecclesiastical congresses, except on rare occasions, are prohibited; and a council is to be constituted in every diocese to combat modern errors.

However "infallible" the Pope may be in respect of faith and morals, he will certainly lower the respect in which many people in all lands have held him by his declaration that what he calls "modernism," which is really modern intellectual inquiry, research, and achievement in all lines of progress, is "an amalgamation of all the

heresies," and that it has its origin in the pride, curiosity and ignorance of scholars. Most intelligent men will attribute the encyclical to one of the most astonishing amalgamations of Papal pride, ignorance, and blindness to the welfare of the Roman Church ever displayed in a fulmination from Rome. The members of the American hierarchy who have been trying to get public money from American communities on the ground that the teaching in their parochial schools is as good as that given in schools conducted by boards of education, to whom the word "modernism" expresses the *beau ideal* of what education ought to be, will find their task much harder if all "modernists" are to be removed from the direction of their educational institutions, and if all "modernist" publications are not even to be read by the teachers in these places. The Catholic instructors cannot hope to keep up with the professors who read all the latest books and keep themselves thoroughly posted on all the latest discoveries in science and the most recent works in literature.

The trend of all Catholic teaching is hostile to learning, research, and inquiry of any kind. "Do as you are told and ask no questions" sums up the Roman attitude in every department of life.

By boldly proclaiming the Papacy to be the sworn foe of all freedom in the intellectual world, as well as in religious and political spheres of thought and action, Pius X has rendered a service of untold magnitude to the cause of human liberty.

What the effect will be on the Roman Catholic Church is, however, another story, and will become manifest later.

THE NEW HEADQUARTERS—GREETINGS FROM FRIENDS.

Washington, D. C., Sept. 23, 1907.

Dear Pastor O'Connor:—Allow me to express my happiness in sending some words of greeting to you and to the dear friends and co-workers in the noble and holy work, so greatly blessed of God, which has now opened the new headquarters of Christ's Mission in its, in many respects, unsurpassed eligibility of location in New York.

Thus has God given the seal of His approval in the placing of Christ's Mission, truly as a city set upon a hill whose light cannot be hid; and in the bright sunshine of His favor let joyful, grateful praise arise from every Christian soul that is praying for and watching the progress of His promised kingdom.

How clearly, now, can be traced the leading of the Divine Spirit in the anxious quest for a suitable location for the new building and headquarters of this Mission so fitly named by its consecrated founder and director.

From this new temple of the Lord will go forth His word! The precious Gospel of the Son of God in all its truth and wholeness will continue to open eyes long closed to its rich and vital treasures by a false religion, not of Christ, nor of the inconsistent but penitent Peter. Here will thirsty souls be refreshed from the fountain of the Water of Life, even as the dear Christ proclaimed the world-wide invitation: "If any man thirst let him come unto Me and drink"; and Isaiah saith, "Ho, every one that thirsteth, come ye to the waters"—that living water which is the Holy Spirit, and without which the spirit-

ual life can no more be sustained than can the natural life without natural water. Many will here also learn the true meaning of the "Bread of Life" which Christ tells us came from heaven to give life to the world—"The words that I speak unto you they are spirit and they are life."

Here the Lord lifts up His standard against the pride of man that the opportunity exists for free outlook, liberty of serious thought, the God-given right of every human being to have and to search His own Word for each soul's own sake aside from any man's authority, even though he be the Pope of Rome, and although it be contrary to the laws and constitutions of the Pope's own Church.

From this new headquarters will henceforth go out the printed page on its mission of vast and far-reaching importance even unto all earth's nations; and will not every church of Christ in all our own broad land now see its opportunity for helpfulness in furnishing each a goodly number of subscribers, so that the issue of the now well-known Magazine, *THE CONVERTED CATHOLIC*, which is thought by many Christian readers to be the very best and most needed at the present time of all our religious journals, good and useful as they are, be very greatly increased. Such is still the apathy of many professed Christian citizens of our great Republic that they view with indifference the increasing influence of Rome in our politics, and also in the education

of those who are rapidly growing into American citizenship.

Since the French nation, in defence of her Republic, was obliged to break up all her schools which were under ecclesiastical domination, and the deposed monks and nuns flocked to this stronger Republic, the convent schools and universities here, all under direction of a foreign ruler—the Pope of Rome—have very greatly increased in all parts of our country.

The student of history may well be astonished that the hitherto seemingly unthought-of necessity for education of the masses should now, by a show of reversed thought and a more than nautical tack, turn to this proscribed element of their whole past and urge its importance in this great Republic of North America with a fervor which dares everything for the accomplishment of its object by the Romish Church. Shall the immense tide of immigration, most of which is a true sample of educational advantages under the infallible rulings of papal ecclesiasticism—shall those millions, now flooding all our ports of entry, be given over to papal education?

Will our "accommodating Protestants" continue to sustain and to fill the new papal seats of learning with their own sons and daughters and then be surprised at their positive change of religious belief as the fruit appearing on the carefully engrafted branches from the Roman tree begins to show itself?

Already has Christ's Mission been well tested before the world. For more than a quarter of a century a continuous procession of gifted searchers after truth, who

having attained positions of such honor and sacredness as to have the cure of souls committed to them, and were still themselves uncertain of the true Way of Life, has been passing through the ever open gates of this station of rest and refreshment, ever bright with the rays of the sun of righteousness. Here all doubt has been dispelled, Christ revealed, and each happy soul goes forth to proclaim the glad salvation which the Lord of Glory has Himself provided and freely gives to all who will!

Now, let the appeal go forth to every pastor in all the great Protestant Church of Christ in America to bring his people into close touch with the work which is being done in Christ's Mission of New York City.

With hearty congratulations on work accomplished and the cheering prospects for a glorious future, with prayer for your continued health and comfort, I am ever

Sincerely your friend,
M. C. M. FISHER.

From Rev. J. Harper Leiper, Field Secretary Northwest Sabbath Association, Auxiliary to The American Sabbath Union, Portland, Oregon:

September 24, 1907.

For about twenty years I have been a reader of THE CONVERTED CATHOLIC. Its every issue is read from cover to cover and with an interest not experienced in the perusal of any other periodical. The tenderness as well as the fairness and thoroughness in which its pages treat the various phases of Roman Catholicism, current events, and the doings of the Papal Church, are Christlike

as well as masterful. Pastor O'Connor, its editor, I know personally, having had the pleasure of listening to him in my own pulpit in Philadelphia. He has, in the Magazine, and by the presentation of the claims of his unique work rendered a service to his country which one day will be better known and appreciated. He has kept his fellow-citizens apprised, month by month, of the doings of that politico-religious institution that has for ages been the scourge of the nations; and he has especially warned the people of this Republic of the cunning intrigues and deceptions of the Papacy, in its persistent endeavors to subjugate the power and authority of our government and its flag to the advancement of its idolatrous worship. If the Papacy fails to be enthroned in America—which may God grant—it will be largely due to the faithful *exposé* of its machinations by THE CONVERTED CATHOLIC and its wise and able editor.

God has wonderfully blessed Christ's Mission. One hundred and thirty priests who had determined to throw off the yoke of Roman superstition have been aided by it to find the true light of the Gospel, and are filling places of usefulness as pastors in Protestant churches and in other honorable professions. Moreover, thousands of the Roman Catholic laity have been led into the light by the same agencies. The cause of true spiritual Christianity has been held before the Papal world, greatly to its undoing. Its deceptions have been exposed as they never have been before. Its foundations must often have been made to tremble by the battering ram of Pastor O'Connor's letters to Cardinal Gibbons, and

other articles published in THE CONVERTED CATHOLIC and the books it advertises. As a faithful watchman it calls out of the darkness the cheering announcement: "The morning cometh."

The prayer of the writer is that the removal of Christ's Mission into its new quarters may be the dawn of even greater things, as the chariot of the kingdom of Christ rolls onward toward the final victory.

And may our dear brother and fellow-worker in the Great Vineyard, Pastor O'Connor, recall the words of the sweet singer of Israel:

That man who bearing precious seed
In going forth doth mourn.
He, doubtless bringing back his sheaves,
Rejoicing, shall return.

J. H. LEIPER.

Portland, Oregon.

From Rev. Dr. Albert B. King, President of the Mission Board.

New York, September 25, 1907.

We are writing of the new home premises, 331 West Fifty-seventh street, New York City, where is established the permanent headquarters of Christ's Mission.

We remember with gratitude to God that for over a quarter of a century the sympathy, the prayers, and generous contributions of Christian friends have enabled us by the grace of our Lord Jesus, in our old premises in West Twenty-first street, to lay the corner-stone of our Mission temple in Jesus Christ, and on this sure foundation to place thousands of "living stones," converted through the instrumentality of our consecrated workers as they were themselves guided by the spirit of Christ.

Much has been accomplished, but much, very much more needs to be

done, that our Lord Jesus may rejoice in seeing increasing and burning zeal for the salvation of sinners and of the victims of priestcraft.

The very growth and prosperity of Christ's Mission work constrained us to select more central and enlarged headquarters.

We rely upon our friends now, as in the past, to sustain the Mission by their prayers and gifts, as we press onward to greater efforts, greater trials, and greater rewards.

ALBERT B. KING.



From Rev. Joseph Sanderson, D.D.,
LL.D., the Nestor of the New
York Presbytery:

A GREETING TO THE REV. JAMES A.
O'CONNOR, THE ORIGINATOR AND
SUCCESSFUL CONDUCTOR OF
CHRIST'S MISSION FOR
28 YEARS.

New York, September 28, 1907.

Dear Friend—Having learned that Christ's Mission expects to occupy its new headquarters at 331 West Fifty-seventh street, New York City, on October 3d, I feel constrained to send you a few words of most cordial greeting on this auspicious occasion. I was present in company with the late Dr. Samuel Irenaeus Prime, the distinguished editor of the *New York Observer*, at one of the earliest meetings in which you took a leading part in this city, and I have been more or less cognizant of your work ever since; and the more I became intimately acquainted with yourself and your work the more I have admired and loved both. I have long since been fully convinced of your genuine conversion from Romanism, of your thorough grasp of all Biblical doctrines, of your truly catholic evan-

gelical spirit, of the excellent Christian tact you always manifest in carrying on the work of Christ's Mission, and of the wonderful generous, self-denying interest you display in dealing with every inquirer after the truth as it is in Jesus.

For these and many other qualities that demonstrate that you have the spirit of Christ, I greet you, as a brother beloved in the Lord; and I bespeak for you a similar greeting from all those who have the spirit of Christ, for Paul, in his letter to Titus, exhorts him "to greet all those who love us in the faith."

But words fail me when trying to give expression to my appreciation of the wondrous successful work you have accomplished under God's blessing since you started Christ's Mission. Eternity only will reveal the gracious results. Who can estimate the labor, the anxiety, the patience, the counsels, the prayers expended during these 28 years in helping 130 priests to see the errors of Romanism, to understand and accept the truth as it is in Jesus, to cast off the bondage of Rome, and to become the freemen of Christ Jesus? It is the Lord's doings and it is marvelous in our eyes!

Moreover, we greet you, Brother O'Connor, that by tongue and pen, during these years, you have so enlightened over 10,000 Romanists that they have fled from the darkness of Popery and have become the children of light, to walk under the rays of the Sun of Righteousness. We greet you as the Editor of *THE CONVERTED CATHOLIC*, whose every issue has been a magazine of facts regarding the immense recession of members from the Romish Church that is continually going on, the increasing dis-

satisfaction within its pale, and the growing indifference of its present adherents to its tenets and its interests. We greet you, because with Christ-like spirit and with courteous language, but with the astuteness of a trained controversial athlete, you assail and expose the sophistries of Cardinal Gibbons in your letters to that hierarch on the spirit and plans of his ecclesiastical and political Romanism. We greet you, because, in those letters, you make it as plain as the shining of the sun, that in every land where Romanism is dominant she is the emissary of idolatry, the patroness of ignorance, the foster-mother of delusion, the incarnation of avarice in the persons of her hierarchy, and the fruitful source of moral indifference and blight.

She has cast her sable mantle, like a dark night, over the hopes and aspirations of humanity, instead of lighting up the pathway to the service and city of God.

How important, therefore, that the administration of the American Protestant Republic should not be misled by her blandishments, and that the country first peopled by the descendants of the Pilgrim Fathers, and the evangelical churches founded by them, should never lose the liberty wherewith Christ has made them free, and should ever keep before them, as their great and central object, the unfolding of God's Word as the only rule of human faith and practice.

We greet you anew, as you enter the new home for Christ's Mission, and we pray it may be to a great multitude the very house of God and the very gate of heaven.

With these facts before the readers

of *THE CONVERTED CATHOLIC*, how earnestly they should rejoice at the success of the efforts put forth, how gladly they should contribute generously to the support of Christ's Mission, how fervently should they pray, that the Lord would remove every stumbling-block out of the way and give greater access to the minds and hearts of Romanists, that multitudes both of the clergy and laity may come out of Rome and be never entangled again with the yoke of bondage.

Christians and patriots of every name and in every place, come to the help of the Lord in Christ's Mission—to the help of the Lord against the mighty.

JOSEPH SANDERSON.

Bishop Flays Catholics.

Bishop Bernard J. McQuaid, of Rochester, N. Y., has been having more trouble with members of his Church. It will be remembered that a few weeks ago some of the Brooklyn members of a ladies' society that he wished to control at their annual meeting at Springfield, Mass., told him, in almost so many words, to confine his attention to his duties as their spiritual adviser; and now Italian Catholics have disturbed him. Some of these he publicly declared, on September 22, to have threatened to murder him unless he paid them \$5,000, and others—street venders—disturbed him during the ceremony of blessing the graves at Holy Sepulchre Cemetery, Rochester, on the day mentioned above, by crying their wares at the gates of the burying ground. Bishop McQuaid is reported in the *New York Sun*, September 23, as having said:

"No matter what part of Europe these men come from who invade our American cemetery on such an occasion as to-day with their bargaining, they must be taught to respect the laws. It is from these alien ranks that my life was threatened a short time ago unless I should give the ruffians \$5,000. Such men are a disgrace to the country which gives them hospitality. I want those that threatened my life to know that I have no fear of them, although four of them are under oath to take my life. I would rather be picked up dead in the streets of Rochester with a stiletto in my back than pay one dollar which would reflect upon the might and power of the law to protect me."

Bishop McQuaid is in error when he says that Italian pedlars who profane the Sabbath, are "a disgrace to the country that gives them hospitality." They are a disgrace to the Church of whose hierarchy he is a member, and which has been in absolute control of the land from which these men have come. So far as the Black Hand and kindred societies are concerned, they have flourished for centuries under the very shadow of the Vatican. It seems, therefore, rather unkind for Bishop McQuaid to speak in such harsh terms not merely of countrymen of the infallible Pope, but of a criminal institution found only in Catholic countries, and nowhere in such flourishing condition as in proximity to the heads of the Church that claims a monopoly in true religion.

The "Black Hand" is an Italian institution composed of members of the Roman Catholic Church, like the "Mafia" and "Camorra."

Devout Catholic Brigands.

A special dispatch from Rome to the New York *Sun*, August 17, said:

"Since February the inhabitants of Altavilla Irpina have been mourning the theft of the miraculous blood of St. Pellegrino from the Church of Our Lady of the Assumption. Recently, however, Marshal Capezzuti discovered proof that the relic had been stolen by four Camorristi.

"The whereabouts of the relic remained a mystery until the festival of the Assumption, when acting on secret information Marshal Capezzuti with half a dozen carabinieri broke into the dwelling of a Camorrist ex-convict named Paesani, in Naples, and found the sacred ampulla hidden in the petticoats of a gaudily dressed image of the Virgin Mary.

"It has been ascertained that members of the Camorra were in the habit of making pilgrimages to this private oratory to invoke heavenly aid in their criminal enterprises. They venerated the blood relic as an infallible charm against molestation by the police. To-day the Mayor, the parish priest, and the church wardens of Altavilla Irpina went to Naples to reclaim the treasure."

The Camorra, like the Black Hand and the Mafia, is an institution that has flourished for centuries under the ægis of the Roman Church, and yet the hierarchy here have the effrontery to represent that they and their spiritual dupes constitute a conservative force standing for the preservation of law and order! They evidently are fully convinced that Barnum was correct when he said that the American people liked to be humbugged, and the success of many of their schemes would seem to warrant them in that conviction.

GERALDINE DE LISLE ; OR, TRIED AND TRUE.**CHAPTER XIV.****A SORROWFUL JOURNEY.**

Kilconnel Glebe was situated in a desolate spot, surrounded by bleak hills and barren moors. Mr. Williams met Geraldine at the railway station with a true Irish welcome, and his wife, who had conceived the highest opinion of her new governess from the description of Miss Somers, received her with almost maternal affection. Her little pupils, aged ten and twelve, were warm-hearted, lovable girls; and attracted by Geraldine's bright and pleasing countenance, would scarcely allow her to rest till they had introduced their pets, and showed their flower-gardens. No wonder that Geraldine felt gratified at her reception, and thankful for the prospect of a happy home. Nor were her anticipations disappointed, as Mr. and Mrs. Williams were true and consistent Christians, and their children carefully brought up "in the nurture and admonition of the Lord."

The parish was of considerable extent, but contained very few Protestants. The inhabitants were uncivilized in manners and habits, and as wild as their native scenery. When Mr. Williams was first appointed rector, he was obliged to have Divine service in his own parlor, there being no school-house, and the church being too much dilapidated for use, and too old for repair. Mrs. Williams, being of a very active turn of mind, had, with great trouble, collected sufficient money among her English friends to build a neat school-house, in which Divine service was conducted every Sabbath. Mr. Williams, having few Protestants to look after, turned his attention to the poor, neglected, and ignorant Romanists around, and employed his leisure in endeavoring to bring them also into the true fold. In these benevolent efforts he was ably assisted by his devoted partner, whose skill in medicine gained her a wide-spread reputation, and many fervent blessings from the grateful peasantry. She established a Dorcas society and clothing-club, aided by contributions from her English friends, and was a welcome visitor in every cottage. She frequently brought a jug of nice broth or some other nourishment to a sick child or adult, making use of these opportunities to speak a good word for her Master, and of the love He had for poor sinners, thus directing their gratitude to the Divine Giver, instead of to herself, the instrument of His bounty. The children, also, and their governess took an active part in this good work, more especially the latter, who, having been formerly a member of the Church of Rome, could more fully understand its errors, and feel a deeper pity for its deluded followers. Many gladly received the message of free salvation, and listened eagerly to what they termed "the story of peace." Some became converts openly, and sent their children to the Protestant school. Others read the Bible in secret, and, like Nicodemus, ventured at nightfall to the minister's house for a solution of their doubts and difficulties. One of these cases was specially interesting. It was that of a young man named James Doolan, who, even in inclement weather, walked to the Glebe, a

distance of seven miles, every second evening to obtain religious instruction. One night he was overtaken by a snow-storm, and found by the roadside benumbed and insensible. With much difficulty he was restored to consciousness. Undeterred by the peril he had thus incurred, the young inquirer persevered in his expeditions, so intensely did his soul thirst after Scripture knowledge. After some weeks of regular attendance, Jim's visits were suddenly discontinued. Days passed by, and no tidings were heard of him, Mr. Williams being afraid of making inquiries for fear of exciting suspicion. All that could be done was to unite in prayer for the missing convert. They were thus engaged one night when they heard a loud knock at the door. To their great delight, James Doolan appeared. As soon as he was admitted he sunk down in a state of exhaustion. When sufficiently recovered, he stated that his family had discovered his visits to the Glebe, and used every threat to dissuade him from going there. Finding all remonstrance useless, they actually took away his clothes, and he was obliged to keep his bed, in consequence, three or four days. That morning, however, being a saint's day, and the family at mass, Jim, by bribing the servant-girl, recovered possession of his garments, and made his escape from the house. He was pursued, and only escaped by secreting himself in the chimney of an old cabin till night, when he fled to the Glebe. As the poor lad was so harshly treated, and would be handled much more severely should he return home, Mr. Williams generously offered him a place of refuge in his house, although convinced that this would probably involve him in difficulty and danger as soon as the animosity of the priest was aroused. Nor had he long to wait for the outburst of the tempest.

As is usual in Ireland, the first mutterings of the impending storm were uttered in priestly denunciations from the "altar" against all who read the Bible or listened to it. These were commanded, "on pain of excommunication," to deliver up all heretical books to the priest, who, in the course of the following week, visited every suspected family, and peremptorily demanded possession of the obnoxious volumes. Some of the women, terrified at the sight of the priest's heavy whip (which he took care to brandish vigorously, and more than once freely administered), unwillingly surrendered the hidden treasure, and to their horror, beheld it instantly consigned to the flames by the sacrilegious hands of one who *dared* to call himself a minister of Christ! Others hid the Word of God in the thatch of their cottages, and feigned ignorance of its contents. A few boldly maintained their right to read the Scriptures, and neither cajoling nor threats could induce them to relinquish possession of what they highly prized. Enraged at their open defiance of his authority, the priest determined to make an example of the delinquents. In the most furious manner he excommunicated them on Sunday in the chapel, by bell, book, and candle; a ceremony which, however harmless it may appear to the enlightened reader, is one well calculated to strike terror into the minds of the uneducated and superstitious. The most fearful imprecations and maledictions were pronounced against any who should buy, sell, or even speak to those interdicted indi-

viduals. The Protestants likewise came in for their share of abuse. Mr. Williams was termed the "ranter," and his wife and children given other opprobrious names, and the peasantry were exhorted to receive no favor or benefit of any kind at their hands.

From anathemas, Rome soon proceeded to adopt more violent measures. Defenseless converts were attacked and cruelly beaten by disguised persons. Lonely cottages were surrounded at night by emissaries of the priesthood, who assaulted the windows and doors with sticks and stones, and abused and threatened the terrified inmates. For some time this ill-treatment was patiently borne by the poor converts, but finding that Christian forbearance only encouraged these cowardly miscreants to more open acts of violence, Colonel Forster, the nearest Protestant magistrate, resolved to bring the guilty parties to justice. With extreme difficulty he succeeded in arresting a notorious offender who, among other outrages, had fractured the skull of one of the converts. Had the trial been conducted in England before a jury of Protestants, the law would have punished the offenders, but in priest-ridden Ireland the case is widely different. Since the days of John Huss, Rome makes no conscience of an oath, and even esteems it laudable to tell a lie for the good of the Church. It is, therefore, not surprising that by false swearing on the part of the witnesses, and the connivance of Romish magistrates and jurymen, the emissaries of the priest escaped with impunity, and returned home with triumphant yells of victory to perpetrate deeds of greater violence. The aspect of affairs now became very alarming. The children of the Glebe and their governess were obliged to give up their pleasant rambles. On every Sabbath the family were much annoyed on their way to church by the peasantry, who clustered at the corners of the road and muttered imprecations sufficiently audible to be understood as they passed by.

Matters for some time proceeded from bad to worse. The converts continued to be badly treated. As no redress could be legally obtained, they ceased to make any public appeal for justice, and emigrated, in despair, to Canada and the United States, where they knew they would enjoy the religious freedom denied them in their native land. Circumstances, however, unexpectedly occurred which turned the tide of popular feeling, and restored harmony to the neighborhood. The priest, who had been the instigator of the persecution, returning home one evening in a state of intoxication, was thrown from his horse, close to the dismantled abode of one of the converts, and lingered only a few hours. The same week, the man who had been foremost in the ill-treatment of the converts, lost a valuable cow, accidentally drowned, and these calamities, occurring almost simultaneously, made a deep impression on the superstitious peasantry. Not many days after, a virulent form of measles broke out, carrying off many children and some adults. As the Protestants lost none of their number by the malady, the simple-minded people became convinced that it was a judgment upon them for their treatment of the Protestants, and began bitterly to repent of their deeds. The latter, overlooking their past wrongs,

offered assistance to their Romanist neighbors. When Mrs. Williams, at the risk of conveying the epidemic to her own children, brought the sufferers medicine and nourishment, their hearts entirely melted, and with many tears they poured out fervent blessings on the lately despised and hated heretics. Still better, many of them learned to read and love the Word of God, which had produced such fruits of Christian charity in its followers.

A quiet priest succeeded his fiery predecessor, and tranquility was once more restored to the parish, when an event occurred which again interrupted the even tenor of Geraldine's life.

About a week after Christmas the family at the Glebe were surprised by the appearance of a chaise driving up the avenue, visitors being exceedingly scarce in that sequestered spot. Geraldine and her pupils were engaged with their lessons in the sitting-room, the small parlor being usually occupied by Mr. Williams as a study. Gathering together their books, they retreated to Geraldine's room, to wait till the strangers had departed. Ere they settled down to their studies the servant appeared to summon Geraldine to the drawing-room, as the visitor wished to see her at once on important business. To her great surprise the stranger introduced herself as Mrs. Spencer, a cousin of her mother's, and informed her that she had been taking care of Lady De Lisle, who had never recovered the shock of her son's death. She had become worse the last few days, and was now sinking rapidly. Having been told that morning by the doctor that her end was near, she had expressed such an intense anxiety to see her daughter before her death, that Mrs. Spencer had consented to lose no time in seeking her, having accidentally heard of her residence at Kilconnel. Feeling assured of her ready compliance with her mother's dying wishes, and as the case was so urgent, she had posted across the country. If Geraldine wished to see her mother alive, she must return with her at once. Forgetful of all she had endured, and heedless of the personal risk she might incur, Geraldine explained matters to Mrs. Williams, and, obtaining her cordial consent, set out without delay. Mrs. Spencer, by no means disposed for conversation, replied very briefly to Geraldine's inquiries respecting her mother, and, pleading fatigue, she leaned back in the chaise and slept most of the journey.

Geraldine wearily passed the hours in silent meditation. About midnight her heart beat quickly as she neared her old home. Arriving at the door, she rushed into the hall with breathless impatience. There Father Adrian, who had heard the carriage wheels, received her with apparent cordiality, and informed her that her mother might possibly linger a day or two longer. Geraldine was about to hasten to her mother's room, but was detained by Father Adrian, who insisted that she should wait till Mrs. Spencer had prepared the sick woman for her daughter's return, as the excitement might hasten her end. After a few moments of anxious suspense, Mrs. Spencer came to inform her that Lady De Lisle had fallen asleep, and she must wait till she should awaken. Bringing her into the dining-room, she introduced her to her son, and tried to induce Geraldine

to join her in a hearty meal. The poor girl was, however, too sorrowful to take more than a mouthful, or to join in the conversation carried on.

Supper being concluded, Mrs. Spencer left the room, and shortly returned to summon Geraldine to her mother's presence. Her heart beat violently with conflicting emotions as she followed up the well-remembered staircase. Feeling the necessity of composure, she controlled herself, and advanced with assumed calmness to her mother's bedside. Lady De Lisle was propped up with pillows, and Geraldine almost started at the great alteration in her features since last they had met. Her form, once so upright and haughty, was now bowed and shrunken. Her eye, naturally keen and bright, was sunken and expressionless. Her voice, formerly so clear, was now tremulous, and almost inarticulate. Tears rushed to Geraldine's eyes, and throwing herself on her knees beside her dying parent, she clasped one of her hands in a passionate embrace. Her whole frame shrunk convulsively, and she was only restrained from audible sobs by a whispered admonition from Mrs. Spencer.

Lady De Lisle fixed her eyes upon Geraldine as if to realize her identity; then drawing her tenderly towards her, imprinted a fervent kiss upon her cheek. All her former sternness had completely vanished, and in touching accents she murmured:

"My child! my lost child!"

Earnestly did her daughter long to say a word to her mother about the free salvation offered by the Lord Jesus Christ, but by this time Father Adrian had joined them, and both he and Mrs. Spencer seemed determined to prevent any private conversation between Geraldine and her dying parent. After a little while the latter relapsed into a kind of stupor, when Mrs. Spencer and the confessor left the room. Geraldine kept watch in an arm-chair beside her mother's bed. Overcome by fatigue, she fell asleep, how long she knew not, when she was aroused by her mother's hand laid gently upon hers, and the eager whisper: "Are we quite alone?"

On Geraldine replying in the affirmative, Lady De Lisle said, in a low voice:

"Come close to me, my child. I have something I want to tell you while I have the opportunity. I don't want Jane Spencer and her son. I want you, my own child! I have been harsh and unkind to you, which I bitterly regret now, and, indeed, have long done so. I was told you hated your home and had married a wealthy Protestant, and would never come here again; but, perhaps, it was not true after all, as I see no ring on your finger?"

"Dearest mamma, there is no truth whatever in that report. I am still unmarried, and am likely to remain so; but, in any case, it would never have hindered me from coming back to you, if I had only known you really wished it!"

"Oh!" ejaculated the dying woman, "that I had known this before! How grossly have I been deceived! I have been treated like a stranger in my own house. Father Adrian and Jane have taken everything into

their own hands, and never let me interfere. She knows that the landed property must be her son's by-and-by; but she might have waited till I was gone before she made herself mistress. If I had not driven you away, they would never have got possession of the place. Where have you been all this weary time?"

"I have been governess in two or three families, but I have been kindly treated everywhere, so had nothing to regret, dear mother, save your displeasure, which, I feel so thankful, has passed away!"

"Then you forgive me my child, as I knew you would! Won't you promise to stay with me to the end? It won't be long now. But hush, I hear footsteps!"

Turning away, she closed her eyes as if asleep.

Mrs. Spencer entered the room, and noticing Geraldine's haggard looks, insisted on her taking some rest while she watched. After what had occurred, Geraldine felt reluctant to leave the room, but consented to lie down on a sofa in the ante-chamber, where she fell asleep for two or three hours. She was pleased to find that her mother had also quietly slumbered, and a faint hope arose in her mind that her life might be prolonged for a season.

When the morning light fell upon the countenance of the sleeper, it revealed such an unmistakable appearance of approaching dissolution, that poor Geraldine's heart sank within her. All day long she watched beside her mother's bedside, refusing to leave even for her necessary food, which she was, indeed, unable to partake of. Towards evening, Lady De Lisle awoke, and swallowed a few spoonfuls of nourishment. She said she felt stronger, but, as Mrs. Spencer was present, made no further remark, and again closed her eyes as if asleep. About half an hour after, Mrs. Spencer, who had left the room for a few moments, returned and whispered to Geraldine that Father Adrian wanted to speak to her in the library. Observing her reluctance, she said it was upon necessary business, and that she would meanwhile remain with the invalid, and call her at once if any change took place. Geraldine felt most unwilling to desert her post and encounter the confessor, yet, feeling the ordeal to be inevitable, she resolved to face it as bravely as she could. Hurrying to the library, she said that she was ready to listen to what he had to say, but on account of her mother's present state, she requested he would detain her as short a time as possible.

The confessor motioned her to be seated, and taking up his position in front of the fire, fixed his eyes with a searching look upon Geraldine, saying, in solemn and impressive tones:

"I need not tell you that your mother's death is near at hand. I should like to know whether you have considered what your future position will be? Your hopes of future support have doubtless been placed in your brother Edward, but as he is gone, you may not be aware that the castle and property revert to your cousin Richard as the next heir."

"I am quite aware of that; so I must only return to my former mode of earning my livelihood."

(To be continued.)

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FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

X.

331 WEST 57TH ST., NEW YORK, October, 1907.

Sir:—I write this letter from the new headquarters of CHRIST MISSION, an institution which I have been privileged to direct since it was established in this city in 1879. As I look back over that period of time, I give thanks to God that each year has been one of progress in the work. And now as the Mission is permanently housed in a larger building in one of the best locations in the city for its work we believe each succeeding year will be one of greater advance 'till the Lord shall come. Fifty-seventh street is one of the few wide streets of the city that has been accounted a fine residential section, but in the last few years great changes have been apparent, and it is destined to become a thoroughfare like Thirty-fourth street and Forty-second street. A few years ago it was uptown, but now it is a down-town street, with electric, subway and elevated cars, making it one of the most accessible streets in the city. The Mission building is less than 400 feet from Eighth avenue, 500 feet from Broadway, and the same distance from the subway station at 59th street; while the elevated station of the Sixth and Ninth avenues at 59th street is only two blocks away. At the latter station is the Church of the Paulist Fathers, who are distinguished from other priests by their efforts to make Papists of Protestants through their "Missions to non-Catholics."

Thus you see, Cardinal, the new location of Christ's Mission has many advantages—accessibility from all parts of the city and from Brooklyn, Jersey City and all the suburban town—and contiguity to the Paulist headquarters, where snares are laid for the unwary feet of the Protestants who remember not their heroic ancestors who contended for the faith and rejoiced in their deliverance from the yoke of Rome.

From this fine vantage ground, Cardinal, the workers in Christ's Mission hope to be able to do much more than has been yet accomplished in helping both priests and lay members of your Church to become true Christians, and to enjoy that religious experience which will bring them into fellowship with other Christians and into that union with Christ to which they are now strangers.

Now, Cardinal, you and your hierarchical brethren may ask how I or any man like me who has left the Roman Church can be of service to Roman Catholic priests who have spent years and years in the study of philosophy and theology. That is a fair question, and I shall answer it. But I must first say that as I had been a priest of your Church for several years and had devoted much time and thought to the study of the philosophy and theology of Rome under conscientious and able teachers—I refer particularly to the "gentlemen of St. Sulpice," as the professors in that famous institution were happily and deservedly styled in my time—therefore I can understand the trend of thought in the priesthood. Having been one of them I can also sympathize with the priests who come to see me, and treat them with respect and brotherly love. That may sound strange to you and your brother bishops who have no

love for me or other converted Catholics who have turned away from the Pope to the service of the Lord Jesus Christ. But it is true. We have departed from your Church and have renounced its false doctrines and evil practices, but because our deliverance has been the Lord's doing we love you as He bids us—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Loving the priests and sympathizing with them when they call on me and write to me—as many do of all ranks in your Church—I certainly am not presumptuous in thinking that I can be of service to them—more, now, I hope, than at any time during the twenty-eight years that I have been happily engaged in this Christian work in this city.

Let me also premise that having love in my heart for you all, bishops, priests and people, I do not allow unkind or bitter words to escape from my tongue or to flow from my pen in referring to you. To be sure there are times when strong words are necessary, and I do not hesitate to use vigorous language on occasions in defence of truth and liberty, when assailed by Jesuitical perversity.

The message of Christ's Mission to Protestants, Catholics and all who live beneath the sun, is the old, old story of Jesus and His love. It proclaims that God loves every man, and that it was because He so loved the world that He gave His only begotten Son that whosoever believeth in Him might have eternal life. God, having manifested His unspeakable love in this way, is willing to forgive every sinner who will, by faith, accept the atoning sacrifice made by the Redeemer of the world on the Cross; and Jesus is ever inviting all men to come unto Him—not to a priest or a system of ethics or philosophy, even if labeled with His name—and promising that He will give them rest. This "rest" of soul and heart, caused by the consciousness that the sins of the past are forgiven, is to be enjoyed in this life, and can be obtained by all who will approach God through the only Mediator between God and men—the man Christ Jesus. If you or any other Roman Catholic should ask how this experience is to be obtained the reply is: First, determine to come away and turn away from all sinful places and sinful persons; second, believe the promises contained in the Scriptures for all who do truly repent of sin and come to God for forgiveness through Christ, and lay hold of the divine words by a definite act of faith. This message that goes out from Christ's Mission is the message of the Bible, the message that has transformed European civilization, is transforming Asiatic life and thought, is the foundation of the American social and political fabric, and that will go on conquering the nations till the knowledge of the Lord shall cover the earth as the waters cover the sea. Nor do these words contain any idle boast, as you would like to believe, for the influence of the Gospel is spreading through all the nations more rapidly, and in a greater variety of forms, than ever before since the days of Paul. In this advance it is the privilege of Christ's Mission to take part. John Wesley said that the world was his parish; humbly and afar off—comparing small things with great—can the same thing be said of Christ's Mission. **THE CONVERTED CATHOLIC**, which is issued every month from this building, carries the glad

message I have described into Roman Catholic and Protestant countries, as well as into all parts of our own land; and though the circulation might well be ten times greater than it is, there is probably no other monthly publication that receives from its subscribers anything like the number of acknowledgments of spiritual benefit and intellectual enjoyment derived from its perusal. More than one priest who has come to Christ's Mission has spoken of seeing the Magazine in the Vatican itself, and while there are, no doubt, such things as mere coincidences, it is only a matter of fact that with regard to many things against which this Magazine has lifted its voice, reforms and improvements have taken place, at the instance of various ecclesiastics. THE CONVERTED CATHOLIC has demanded from the authorities of the Church, cheaper editions of the Scriptures; it has protested against certain methods of raising money for religious enterprises; as also against the abuses connected with certain relics, shrines, etc. In not a few cases individual ecclesiastics have issued declarations on these and other matters that might have been penned by myself or one of our learned contributors.

At the same time the message of Christ's Mission is to all for whom Christ died; and unbelievers, non-believers, and those who "care for none of these things" are all welcome in the chapel of Christ's Mission as any Christian friend or any Roman Catholic. From this building the message goes into Catholic homes and hearts that could not otherwise be reached, as well as into the lives of Christians of every name.

In the seventeenth century a wonderful book was written by an Englishman named John Bunyan, and it has been a great calamity to the members of your Church that it has never been circulated among them. It is called "The Pilgrim's Progress from this World to that which is to Come," and describes all the phases of Christian experience in the form of an allegory in such a way as to both interest and instruct every reader. Let me give you a passage from which you can form a good idea of the rest of the book:

Salvation for All Who Repent and Believe.

Hopeful. There were several things brought my condition before me, especially such sayings as these: "All our righteousnesses are as filthy rags." Isa. 64:6. "By the works of the law shall no flesh be justified." Gal. 2:16. "When ye have done all these things say we are unprofitable," Luke 17:10; with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are yet unprofitable, then it is but a folly to think of heaven by the law.

I further thought thus: If a man runs a hundred pounds into a shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if his old debt stand still in the book uncrossed, the shopkeeper may sue him for it, and cast him into prison, 'till he shall pay the debt.

Then I thought thus with myself: I have by my sins run a great way into God's book, and my now reforming will not pay off that score; therefore, I should think still, under all my present amendments, but how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?

Then I could not tell what to do, until I broke my mind to Faithful; and

he told me, that unless I could obtain the righteousness of a Man that never had sinned, neither mine own, nor all the righteousness of the world could save me. And he further told me that this Man was the Lord Jesus, that dwelleth on the right hand of the Most High. Heb. 10:12-21. "And thus said he, you must be justified by Him, even by trusting to what He hath done by himself in the days of His flesh, and suffered when He did hang on the tree." Rom. 4:5; Col. 1:14; I Peter 1:19. I asked him further, how that Man's righteousness could be of that efficacy, to justify another before God. And he told me he was the Mighty God, and did what He did, and died the death also, not for himself, but for me! to whom his doings, and the worthiness of them, should be imputed, if I believed on Him.

He bid me also go to Him and see. Then I said it was presumption. He said, no; for I was invited to come. Matt. 11:28. Then He gave me a book of Jesus' inditing to encourage me the more freely to come; and he said concerning that book that every jot and tittle thereof stood firmer than heaven and earth. Matt. 24:35. Then I asked him what I must do when I came, and he told me I must entreat upon my knees, Psal. 95:6; Dan. 6:10; with all my heart and soul, Jer. 29:12, 13, the Father to reveal Him to me. Then I asked him further, how I must make my supplications to Him; and he said: Go, and thou shalt find Him upon a mercy-seat, where He sits the year long to give pardon and forgiveness to them that come, Exod. 25:22; Lev. 16:2; Num. 7:89; Heb. 4:16. I told him, that I knew not what to say when I came; and he bid me say to this effect: God be merciful to me, a sinner, and make me to know and believe in Jesus Christ; for I see that if His righteousness had not been, or I have not faith in that righteousness, I am utterly cast away, Lord, I have heard that Thou art a Merciful God, and hast ordained that Thy Son Jesus Christ should be the Saviour of the world; and moreover that Thou art willing to bestow Him upon such a poor sinner as I am—and I am a sinner indeed. Lord, take, therefore, this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen.

One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins.

And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from heaven upon me, and saying: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts. 16:31.

But I replied, Lord, I am a great, a very great sinner; and He answered, "My grace is sufficient for thee." 2 Cor. 12:9. Then I said, But, Lord, what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," John 6:35, that believing and coming was all one; and that he that came, that is, that ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in my eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of Thee, and be saved by Thee? And I heard Him say, "Him that cometh to Me I will in no wise cast out." John 6:37. Then I said, "But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee?" Then He said, "Christ Jesus came into the world to save sinners." 1 Tim. 1:15. He is the end of the law for righteousness to everyone that believes. Rom. 10:4 and chap. 4. He died for our sins, and rose again for our justification. Rom. 4:25. He loved us, and washed us from our sins in His own blood. Rev. 1:5. He is the Mediator between God and us. 1 Tim. 2:5. He ever liveth to make intercession for us. Heb. 7:25. From all which I gathered that I must look for righteousness in His person, and for satisfaction for my sins

by His blood: that what He did in obedience to His Father's law, and in submitting to the penalty thereof, was not for Himself, but for him that will accept it for his salvation and be thankful.

And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people and ways of Jesus Christ. This made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honor and glory of the name of the Lord Jesus. Yea, I thought that had I now a thousand gallons of blood in my body I could spill it all for the sake of the Lord Jesus.

There is the Gospel for you, Cardinal, in simple, homely language that any person but a "proud priest" can understand. You are credited with tact and good sense, and I would not be surprised to learn that you should preach a sermon in your cathedral in Baltimore some day taking this exposition of the way of salvation by John Bunyan as the ground-work of your discourse. But you would not give credit to John Bunyan, as I have done, for his name is never mentioned, nor is his "Pilgrim's Progress" or "Grace Abounding" ever read in Roman Catholic circles. The "Good News" from heaven that he explained in his wonderful allegory is not the Roman way of salvation. Instead of sending forth the invitation of the Son of God—"Come unto Me,"—your cry is "Come to the priests, come to the Sacraments, come to the Church." Instead of the "open door" for every repentant, believing sinner leading to the throne of grace, you and your priests say the Pope has a key for the closed door which he or his delegates alone can open. But I need not enlarge upon the differences between the doctrines of your Church and the Word of God which John Bunyan expounded. He that runs may read. The pity of it is that your people will not read—or rather I should say, would not hitherto, but they will read by and by—and when they read and think on such subjects as John Bunyan discusses, they will cease to be humbugged by you, and will come to the Saviour as Bunyan's Pilgrims did. Bunyan's teachings, derived from the Word of God, is substantially the same as that preached in all evangelical churches. I know whereof I speak, for during all the years of my ministry in this city I have been privileged to be in fellowship with Christians of all denominations. When I was a priest I did not know what the foundation of the Christian faith was, nor did I find any man in the priesthood who had this knowledge. If you had read "The Pilgrim's Progress" and studied the Bible you would have known it. But John Bunyan is *persona non grata* with with you all, because he wrote as follows:

"The Giants, Pope and Pagan."

Now I saw in my dream, that at the end of the valley lay blood, bones, ashes and mangled bodies of men, even pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied, a little before me, a cave, where two giants, Pope and Pagan, dwelt in old times; by whose power and tyranny the men whose bones, blood and ashes, etc., lay there,

were cruelly put to death. But by this Christian went without much danger, whereat I somewhat wondered; but I have learned since, that Pagan had been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, biting his nails because he cannot come at them.

Since John Bunyan's time the Pope of Rome has had many other "brushes" and is still "biting his nails." But he cannot now strew the earth with the "blood, bones, ashes and mangled bodies" of his victims. More's the pity, the Jesuit within you will say. The activities of the present Pope are directed chiefly against the members of his own Church who are seeking to find their way to the heavenly city along the path taken by the Pilgrims. As they are trying to get on the right path without asking his permission, and leaving him behind in his cave, he is throwing rocks at them in the form of encyclicals, condemning all modern progress and intellectual research.

Oh, that Almighty God would raise up modern types of Evangelist, The Interpreter, Faithful, Hopeful and Greatheart to show these Catholics the right way to the Celestial City.

Now, Cardinal, as I close this o'er long letter this month, let me again suggest that you read the "Pilgrim's Progress" carefully and make it the basis of a series of sermons. It is one of the books that I put in the hands of the priests who come to me to escape the City of Destruction. Another book is the marked New Testament, a copy of which I would like to send to every priest in the United States. Thus you see I can be of service to the priests of your Church who come to Christ's Mission.

Yours truly, JAMES A. O'CONNOR.

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From Massachusetts:—In writing invitations, one sometimes forgets his best friend; I think it must have been in some such way that I have forgotten, until now, to send my subscription, as next to the Bible I consider THE CONVERTED CATHOLIC my best literary friend. I am pleased to remit also for a new subscriber, who will, I think,

do much good with the Magazine. I feel very much the same kind of satisfaction when I obtain a new subscriber to the dear old CONVERTED CATHOLIC, as I think a miser does in adding to his gold. May God bless you in your great, good work. C. E. S.

The prayerful co-operation of friends will greatly help this work.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

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